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Corresponding to March 3rd, 2016

**Statement on behalf of Muslim Scholars' Associations and Islamic Organizations, on
the Draft Agreed Conclusions entitled
“Women’s empowerment and the link to sustainable development”
Suggested for CSW60, 14 – 24 March 2016**

After launching the "2030 Agenda for Sustainable Development" during the United Nations General Assembly held in September 2015, in which most of the UN agencies and entities have participated, the UN commissions started linking their main targets to this Agenda throughout their annual sessions.

The Commission on the Status of Women, which mainly aims to implement Gender Equality, and Women's Empowerment, devoted the theme of its 60th session (CSW60), to the link between women's empowerment and the 2030 Agenda for Sustainable Development.

After studying the zero draft Agreed Conclusions, Muslim Scholars' Associations and Islamic Organizations have addressed and noted the following:

First: Ignoring reservations of Governments on UN conventions and documents:

The draft **reaffirms** the Beijing Declaration and Platform for Action, the outcome documents of the twenty-third special session of the General Assembly (Beijing +5), the declarations adopted by the Commission on the occasion of the tenth, fifteenth and twentieth anniversaries of the Fourth World Conference on Women¹. It also **reaffirms** that the Convention on the Elimination of All Forms of Discrimination against Women as well as other relevant conventions and treaties provide an international legal framework and a comprehensive set of measures for realizing gender equality and the empowerment of

¹ - Draft Agreed Conclusions, article (1)

women and girls and their human rights², then accelerating their **full** and effective implementation³. With no indication to the reservations made by many governments on items that strongly contradict with religions, basic values, and morals.

This is repeated almost in all agreed conclusions of the Commission on the Status of Women. Which is not appropriate for the United Nations, because reservations made by governments at the time of signing these conventions, are considered to be a contract between governments and the United Nations, and a strict condition for signing. While the pressure exerted by the United Nations in the draft is considered to be a violation to that contract, and an obvious contradiction with the Charter of the United Nations which stated that: "Nothing contained in the present Charter shall authorize the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state"⁴.

Second: The focus on the "Gender"⁵ perspective in the draft:

Mostly all of the articles of the draft include the term "gender equality"⁶, even though the main title of the draft is "Women's empowerment", while it clearly focuses on "gender equality", which indicates that this is the main issue the draft reaffirms. This also means that no sustainable development will be accomplished unless gender equality is achieved!

On 5.14.2015, The United Nations has launched ((video campaign "**free and equal**" to address homophobia)) included a video display for homosexuals in one of the largest New York arenas in order to deliver a message to the community that gays are normal people, and the society should accept them with respect, and equalize them with the straight⁷, and

2 - Draft Agreed Conclusions (CSW60), article (2)

3 - Draft Agreed Conclusions (CSW60), article (9/a)

4 - The Charter of the United Nations, CHAPTER I, PURPOSES AND PRINCIPLES, item (2.7).

5- The term gender represents a hinge term that most terminology of the UN documents. It can be noted that the term GE is incorrectly translated as "equality between the sexes" in Arabic documents and is used in various contexts including "Gender Identity" which is defined by (Encyclopedia Britannica) as "the feeling a person has himself as male or female". Therefore, a person's type, according to this definition is dependent upon and varies according to the individual's feeling and choice. While the term "sex" means male and female, the term "gender" includes male, female, gay, lesbians, bisexuals and transgender. With this in mind, "Gender Equality" includes the equality of all types including gays.

6- The term gender is repeated 42 times in the zero draft (four pages), while the term Women empowerment repeated 19 times, including the headlines.

7- Campaign video "free and equal" to address homophobia, UN News Centre, <http://www.un.org/arabic/news/story.asp?NewsID=23573#.VtMuxfl97IU>

any differentiation in treatment between gay and straight is considered to be "discrimination"!

Then, in Sept. 2015, the UN issued a statement titled "ENDING VIOLENCE AND DISCRIMINATION AGAINST LESBIAN, GAY, BISEXUAL, TRANSGENDER AND INTERSEX PEOPLE", in which all the United Nations entities⁸ called on States to "act urgently to end violence and discrimination against lesbian, gay, bisexual, transgender and intersex (LGBTI) adults, adolescents and children"⁹.

Moreover, The Secretary-General clearly states his continuous support for gay rights, through international human rights conferences, and various reports that are issued on different occasions. The most recent one entitled "Women's empowerment and the link to sustainable development", in which he stated: "the engagement of communities in prevention work. The needs of specific groups of women facing multiple forms of discrimination, such as women belonging to ethnic groups, **lesbians, bisexuals, transgenders**¹⁰ and intersexuals"¹¹ (Those are the different types of homosexuals which are being integrated within the official documents to become over time a matter of reality).

Likewise, in his (Sept. 2015) report titled: "The Road to Dignity by 2030: Ending Poverty, Transforming All Lives and Protecting the Planet", the Secretary-General states: "An enabling environment under the rule of law must be secured for the free, active and meaningful engagement of civil society and of advocates, reflecting the voices of women, minorities, **lesbian, gay, bisexual and transgender groups**..."¹². The repeated support of the

8-ILO, OHCHR, UNDP, UNESCO, UNFPA, UNHCR, UNICEF, UNODC, UN Women, WFP, WHO and UNAIDS.

9 - Statement issued by different UN entities, <http://www.who.int/hiv/pub/msm/un-statement-lgbti/ar>

10 - All these types of homosexuals within the scope of the term (gender equality), therefore Gender Equality means that homosexuals should be given the same rights as the straight.

11 - Review of the implementation of the agreed conclusions from the fifty-seventh session of the Commission on the Status of Women Report of the Secretary-General, Article (34), p (11)

12 - Synthesis report of the Secretary-General on the post-2015 sustainable development agenda "The road to dignity by 2030: ending poverty, transforming all lives and protecting the planet", A/69/700, Sixty-ninth session, General Assembly, Dec. 2014, item (78).

Secretary-General to “Gay Rights” is quite clear in several reports and on several occasions.¹³

The draft calls for the mobilization of all efforts to implement gender equality, by governments, international and regional organizations, women's organizations and other civil society organizations, and the private sector, through laws, financial support, and statistical data¹⁴.

Third: The intervention in the legislative policies of states:

The United Nations granted itself the right to impose legislative custody on countries, to apply complete equality between genders (male, female, and gay), starting from changing constitutions, changing the laws and legislations, then the implementation, and monitoring the implementation! It is stated in article (9/b) of the draft agreed conclusions: “repeal discriminatory¹⁵ **laws** and provisions in **constitutions**, and ensure that gender-responsive, non-discriminatory **laws** and policies and temporary special measures that empower women and girls are in place without delay, and monitor their effective implementation¹⁶.

Not only monitoring, but the United Nations gives itself the authority to hold governments accountable regarding their national laws, as stated in the draft: “strengthen gender-responsive data collection, follow-up and review, monitoring and accountability processes”¹⁷.

This goes without any respect for the original legislative references of the peoples of the world and on this approach goes most of the draft articles. For example article (9/e) states:

13 - He stated: “from disadvantaged ethnic groups. A growing number of States also highlighted the difficulties faced by lesbian, gay and transgender people in having their health needs recognized and addressed. Yet, same-sex conduct continues to be criminalized in some countries, penalizing individuals and jeopardizing their enjoyment of the right to health and other human rights”. [Report of the Secretary-General, Review and appraisal of the implementation of the Beijing Declaration and Platform for Action and the outcomes of the twenty-third special session of the General Assembly, E/CN.6/2015/3, March 2015, item (105)].

14 - Draft Agreed Conclusions, article (8)

15 -The UN documents consider laws that recognize the existence of differences between males and females as "discriminatory laws" including, for example, Islamic family law, in which the legislative differences would maintain the integration and differentiation between men and women within the family, such as (stewardship, state, pluralism, dowry , gunning, marriage, divorce, to obey her husband and other legislative differences contained in the CEDAW Convention).

16 - Draft Agreed Conclusions (CSW60), article (9/b)

17 - Draft Agreed Conclusions (CSW60), article (8)

“mainstream gender perspectives in all policies and programmes, by all government departments at all levels, to ensure gender-responsive implementation of the 2030 Agenda for Sustainable Development”¹⁸, and article (9/h) states: “ensure that all national planning, decision-making, policy action and budgeting processes for implementation of the 2030 Agenda for Sustainable Development reflect gender perspectives”.¹⁹

The attempt to **gain control on governments**, is obvious in the Secretary-General’s report on Review of the implementation of the agreed conclusions from the fifty-seventh session of the CSW, which Stated that: “At its sixtieth session, the Commission will apply, for the first time, a new method in evaluating progress in the implementation of the agreed conclusions relating to a priority theme from a previous session. This method will allow the Commission to review the agreed conclusions in a more **rigorous manner**”²⁰.

Fourth: Violating the sovereignty of states and governments through increasing the follow-up and accountability up to the international level, and mobilizing civil society organizations in the sake of international bodies:

The CSW of the Economic and Social Council, granted itself the right to monitoring and accountability of governments, and this is considered to be overtaking of the terms of reference and authorities of the ECOSOC²¹. While the Commission violates the sovereignty of governments through monitoring their resources and their expenditure, as stated in the draft: “monitor public expenditures, whether mobilized through domestic or international sources, and track and report on resource allocations for gender equality and women’s empowerment to strengthen accountability for gender equality commitments”²²

18 - Draft Agreed Conclusions (CSW60), article (9/e)

19 - Draft Agreed Conclusions (CSW60), article (9/h)

20 - Review of the implementation of the agreed conclusions from the fifty-seventh session of the Commission on the Status of Women Report of the Secretary-General, Article (1), p (2)

21 - The Economic and Social Council is one of the main bodies of the United Nations, specialized in applying studies and reports on social, economic, cultural and educational affairs, etc., and to make recommendations for the purpose of promotion and respect of human rights, and the preparation of draft international conventions and presenting them to the General Assembly, and the coordination of specialized agencies activities in consultation with them. When this Council was first established, some States parties predicted that by intervening in those fields, it may overstep the sovereignty of nations. A recommendation was made in San Francisco Conference that the Council does not have any executive authorities. (For more see: Jaafar Abdul Salam, international organizations, Dar Nahdat Misr for printing and publishing, 1975, p.452.

22-Draft Agreed Conclusions (CSW60), article (9/m)

and also: “Strengthening gender–responsive data collection, follow–up and review, monitoring and accountability processes”²³ .

The Commission also demanded to: “support the participation of civil society organizations, including women’s human rights groups and gender equality advocates, in the national, regional and **global** follow–up”²⁴ , also: “Create a safe and enabling environment for women’s and other civil society organizations everywhere so that they can fully participate in the implementation and follow–up and review of the 2030 Agenda at the local, national, regional and **global** levels”²⁵ ;

We understand that some CSOs (civil society organizations) may advocate human rights– in accordance with religious and cultural references of their nations– nevertheless, we never accept that such CSOs would be used to collect data and information, and report them to foreign parties, even if these parties are subsidiary to the United Nations, because this is considered a violation of the countries’ sovereignties, and encroachment of the United Nations role towards the peoples.

Fifth: the depletion of domestic resources, private sector resources and philanthropy in achieving gender equality, instead of investing them in real development:

Instead of investing domestic resources, private sector funds of different countries, and putting them in the welfare of the people and achieving true development, the draft calls for: “support and increase resources for women’s organizations and gender equality advocates at the local, national, regional and global levels”²⁶ ; and to: “significantly increase and maximize targeted financing for gender equality and women’s empowerment across all sectors through all sources of funding, including domestic resources, official development assistance, the private sector and philanthropy” ²⁷ .

The most dangerous is draining funds of charitable work to achieve gender equality which lead to depriving the beneficiaries from the charity funds.

23-Draft Agreed Conclusions (CSW60), subtitle for article (9/u,v,w,x,y)

24 - Draft Agreed Conclusions (CSW60), article (9/t)

25 - Draft Agreed Conclusions (CSW60), article (9/s)

26 - Draft Agreed Conclusions (CSW60), article (9/n)

27 - Draft Agreed Conclusions (CSW60), article (9/j)

Moreover, the UN is over-tightening follow up, monitor and accountability of governments in data collection and the implementation of the international conventions, under the theme "Women and girls benefit", **while** completely turning blind and ignoring the suffering of women and girls in many regions of the world such as Syria, Palestine, Iraq, Burma, Egypt, Yemen, Central Africa...etc., where they are subjected to torture, systematic rape, murder, burning alive, arson and displacement, without any slightest indication of how they suffer from a terrible violation of human rights.

Demands of Muslim Scholars' Associations & Islamic Organizations:

First: Asking governments and nations not to allow any intervention in their legislative policies by any international entities.

Second: Asking the United Nations Organization and its entities to respect the religious references, the will of the peoples, the moral and ethical system, all of which the UN charter insisted on, and will effectively lead to international peace and security.

Third: Islamic nations are urged to take a united and decisive stand about the international documents related to population and women and children and also to reject all what contradicts with Islamic legislation in the draft agreed conclusions "Women's empowerment and the link to sustainable development" or any subsequent documents laid for discussion or signature.

Fourth: Strengthening government's positions to adhere to the reservations and preserve religious identity and national sovereignty.

Fifth: The United Nations Organization is requested to take serious steps and processes to remove actual violence toward women and girls in all areas where they are exposed to: murder, arson, arrests, torture, and systematic rape.

Muslim Scholars' Associations and Islamic Organizations who issued the statement:

Muslim World League	رابطة العالم الإسلامي	1
International Union for Muslim Scholars (IUMS)	الاتحاد العالمي لعلماء المسلمين	2
World Association for Muslim Scholars	الهيئة العالمية لعلماء المسلمين	3
International Muslim Organization for Woman and Family	الهيئة العالمية للمرأة والأسرة المسلمة	4
The Islamic Fiqh Council- Makkah al- Mukarramah	المجمع الفقهي الإسلامي - مكة المكرمة	5
Global League for Islamic Women's Organizations	الرابطة العالمية للمنظمات النسائية الإسلامية	6
European Council for Fatwa and Research	المجلس الأوروبي للإفتاء والبحوث	7
Australian Federal Council of Imams	مجلس الأئمة الفدرالي الأسترالي	8
Algerian Muslim Scholars Association	رابطة علماء المسلمين الجزائريين	9
The Supreme Council of Imams and Islamic Affairs in Brazil	المجلس الأعلى للأئمة والشؤون الإسلامية في البرازيل	10
European assembly of Imams and Advisors	التجمع الأوروبي للأئمة والمرشدين	11
The Islamic Union in Denmark	الاتحاد الإسلامي في الدنمارك	12
Advisory Board of the Indonesian Awqaf	المجلس الاستشاري لهيئة الأوقاف الإندونيسية	13
The Islamic Fiqh Academy India	مجمع الفقه الإسلامي في الهند	14
Samastha Kerala Jam'iyathul Ulama	جمعية العلماء بعموم كيرلا	15
Iraq Scholars Association	رابطة علماء العراق	16
The Higher Judicial Institute in Syria	المعهد العالي للقضاء بسورية الحرة	17
Al-Quds International Institution	مؤسسة القدس الدولية	18
Justice and Charity Jamaa	جماعة العدل والاحسان بالمغرب	19
Nepal Association of Scholars	جمعية علماء نيبال	20
Palestinian Scholars League	رابطة علماء فلسطين	21
Scholars Association in Somalia	جمعية العلماء في الصومال	22
Syrian Scholars Association	رابطة علماء سوريا	23
Tunisian Association for Sharia Sciences	الجمعية التونسية للعلوم الشرعية	24
Muslim Judicial Council of South Africa	مجلس القضاء الإسلامي بجنوب أفريقيا	25
The Islamic Supreme Council of Senegal	المجلس الأعلى الإسلامي بالسنغال	26
The Association of Mercy to the World in Canada	جمعية رحمة للعالمين بكندا	27

Muslim Scholars Association	رابطة علماء المسلمين	28
Sunni scholars Association	رابطة علماء أهل السنة	29
The Front of Azhar scholars	جبهة علماء الأزهر	30
Egyptian Syndicate of Advocates	نقابة الدعاة المصرية	31
The Union of Muslim Lawyers in Lebanon	إتحاد الحقوقيين المسلمين في لبنان	32
Islamic Conference of Sharia and law in Lebanon	المؤتمر الإسلامي للشريعة والقانون في لبنان	33
Union of Islamic institutions in Lebanon	اتحاد المؤسسات الإسلامية في لبنان	34
The Islamic Salvation Association in Lebanon	جمعية الإنقاذ الإسلامية في لبنان	35
Association of Muslim Scholars in Lebanon	هيئة علماء المسلمين في لبنان	36
The Association of Palestinian Scholars (outside Palestine)	هيئة علماء فلسطين في الخارج	37
AL–Shareef Academy for Studies of Origins of Jurisprudence & Sharia Divisions LTD	أكاديمية الشريف لدراسة أصول الفقه وعلوم الشريعة	38
Islamic Medical Association–UK	الجمعية الطبية الإسلامية في بريطانيا	39
		40
Society for the Promotion of Sharia Sciences, Khartoum, Sudan	جمعية نشر العلم الشرعي (العلمية) الخرطوم -السودان	41
World Islamic Medical Organization, Sudan	المنظمة الطبية الإسلامية العالمية -السودان	42
Islamic League for Iraqi Women	الرابطة الإسلامية لنساء العراق	43
Islamic woman forum in Iraq	جمعية منتدى المرأة المسلمة- العراق	44
Zahrat Al–Iraq for Relief and Development Association In Iraq	جمعية زهرة العراق للأغاثة والتنمية-العراق	45
International Islamic Forum for Family & Women	المنتدى الإسلامي العالمي للأسرة والمرأة	46
Al– Najat social association in Lebanon	جمعية النجاة الاجتماعية -لبنان	47
Irish Council of Imam	مجلس الأئمة الأيرلندي	48
Hemam Qataria Organization	مركز همم قطرية للتنمية البشرية	49
Binaa Academy to Qualify Scholars	أكاديمية بناء لإعداد العلماء	
The Association of Palestinian Scholars (inside Palestine)	هيئة علماء فلسطين في الداخل	50

The Parliamentarians Association for the family – Tunisia	جمعية برلمانيون من أجل الأسرة- تونس	51
Lebanese league for The Protection of the Family	التجمع اللبناني للحفاظ على الأسرة	52
Mawadda Association for family counseling in Lebanon	جمعية مودة للإرشاد الأسري في لبنان	53
Women's Commission for care and social networking in Lebanon	الهيئة النسائية للرعاية والتواصل الاجتماعي	54
PERTUBUHAN IKRAM MALAYSIA- (IKRAM WOMEN'S WING)	جمعية إكرام ماليزيا - قسم النساء	55
The Institute of Muslim Scholars in Sudan	هيئة علماء السودان	56
The Shari'a League for Muslim scholars and preachers in Sudan	الرابطة الشرعية للعلماء والدعاة بالسودان	57
The League Muslim Scholars in Sudan	رابطة علماء المسلمين بالسودان	58
Islamic Reform Society	جمعية الإصلاح الإسلامية	59
Awareness and Consolation Association	جمعية الوعي والمواساة الخيرية	60
Arabyan Gulf Sharia Scholors Association	رابطة علماء الشريعة في الخليج العربي	61
Youth Protection Project from STIs\HIV\AIDS	مشروع وقاية الشباب من الأمراض المنقولة جنسيا والايذز	62
President of the International Academy of Sciences family and society	الأكاديمية الدولية لعلوم الأسرة والمجتمع	63
Irshad Islah Islamic Beneficent Association	جمعية الإرشاد والإصلاح الخيرية الإسلامية	64
Kurdistan Islamic Sisters League	الرابطة الإسلامية لأخوات كردستان	65
Daawa and Islah Association– Tunisia	جمعية الدعوة والإصلاح- تونس	66
Future Empowerment Center for Consultations and Studies	مركز التمكين للمستقبل للاستشارات والدراسات - السعودية	67
Islamic Union Association	جمعية الاتحاد الإسلامي - لبنان	68
Alumni Association of the Islamic University in Niger	رابطة خريجات الجامعة الإسلامية بالنيجر	69
The Blue Crescent Organization (Mauritius)	منظمة الهلال الأزرق (الدواء والإغاثة) موريشيوس	70
Association des Musulmans de Strasbourg (A.m.s)	جمعية مسلمي استرازابوزغ	71
EHSSAN MOVEMENT–Iraq	حركة الإحسان بالعراق	72

Republic of Iraq The Sunni Endowment	ديوان الوقف السني في جمهورية العراق	
AL- Eslah for community- Iraq	جمعية الإصلاح للتنمية المجتمعية- العراق	74
Islamic League For Iraqi Women	الرابطة الإسلامية لنساء العراق	75
Muslim Sister Association- Iraq	جمعية الأخت المسلمة- العراق	76
Islamic Woman Forum- Iraq	منتدى المدرة المسلمة- العراق	77
Messenger of Mercy Foundation	مؤسسة رسول الرحمة العالمية	78
Federation of Islamic medical Associations (FIMA)	الاتحاد العالمي للجمعيات الطبية الإسلامية	79
Aljazeera al-Arabiya center for studies and Researches	مركز الجزيرة العربية للدراسات والبحوث بصنعاء	80
Muslim Woman Organization in Sudan	منظمة نساء الإسلام-السودان	81
Rayhana Al Usrah Society in Jordan	جمعية ربحانة الاسرة- الأردن	82
Al-Afaf Charity and Welfare Society, Jordan	جمعية العفاف الخيرية- الأردن	83
Family Protection and Support Foundation- Turkey AKODER	جمعية دعم والحفاظ على الأسرة- تركيا	84
Network of Muslim women's institutions -Palestine	شبكة المؤسسات النسائية الإسلامية - فلسطين	85
Mercy Forum Society- Palestine	جمعية ملتقى الرحمة- فلسطين	86
Indonesian Council of Ulama	مجلس العلماء الإندونيسي	87
Council of Muslim Women Scholars, Indonesia	مجلس العالمات المسلمات بإندونيسيا	88
Muslimah Sisterhood Foundation (Persaudaraan Muslimah)	مؤسسة الأخوات المسلمات	89
Aspiration of Indonesia Islamic Women Foundation (Yayasan Aspirasi Muslimah Indonesia)	مؤسسة المرأة المسلمة الإندونيسية الطموحة	90
Family Resilience Studies Institute of Indonesia	معهد دراسات قدرات الأسرة بإندونيسيا	91
Federation of Indonesian Moslem Women Organizations (BADAN MUSYAWARAH ORGANISASI ISLAM WANITA INDONESIA)	مجلس الشورى لاتحاد المنظمات النسائية الإسلامية الإندونيسية	92
The National Association of Tunisian family	الرابطة الوطنية للأسرة التونسية	93
Association de la Femme- Mauritania	جمعية المرأة للتربية والثقافة- موريتانيا	94

Association Femme pour la Lutte Contre la Pauvrete et L'analphabetisme- Mauritania	الجمعية النسوية لمكافحة الفقر والامية- موريتانيا	95
Al-Eslah Society-Bahrain	جمعية الإصلاح -البحرين	96
Association des Tunisiens de Strasbourg	جمعية التونسيين في استرازابوزغ	97
Family Rights Association	جمعية حقوق الأسرة- الأردن	98
Al -Zahraa' Developmental Association- Palestine	جمعية الزهراء التنموية- فلسطين	99
Experience Foundation for Consulting and Development- Palestine	مؤسسة الخبرة للاستشارات والتنمية- فلسطين	100
Dawn Breezes Association- Palestine	جمعية نسائم الفجر - فلسطين	101
Muslim Young Women Association - Palestine	جمعية الشابات المسلمات- فلسطين	102
Rayaheen Association- Palestine	جمعية رياحين- فلسطين	103
The Luminous Candles Association- Palestine	جمعية الشموع المضيئة- فلسطين	104
The Future Eve Association- Palestine	جمعية حواء المستقبل- فلسطين	105
Pioneers of the Future Association- Palestine	جمعية رائدات المستقبل- فلسطين	106
Family and Community Development Association- Palestine	جمعية تنمية الأسرة والمجتمع- فلسطين	107
Hope Breezes Association- Palestine	جمعية نسائم الأمل- فلسطين	108
Association of Women's Programs- Palestine	جمعية البرامج النسائية- فلسطين	109
Goodness Charity- Palestine	جمعية الصلاح الخيرية- فلسطين	110
Al-Zahra Association of Early Childhood- Palestine	جمعية زهرة للطفولة المبكرة- فلسطين	111
Al-Zahira Charity- Palestine	جمعية الزاهرة الخيرية- فلسطين	112
Al- Aqsa Association For Protection & Maintenance of Islamic Waqf- Palestine	جمعية الأقصى لرعاية الأوقاف والمقدسات الإسلامية - فلسطين	113
Wakef of Al Raafa Social Association -Lebanon	وقف الرأفة الإجتماعية - لبنان	114
Yemeni Development Network for NGOs (YDN)- Yemen	شبكة النماء اليمنية للمنظمات الأهلية -اليمن	115
ISLAMIC RELIEF AGENCY (ISRA)- Sudan	الوكالة الإسلامية للإغاثة- السودان	116
Women Center for Social Responsibility- Sudan	مركز المرأة للمسؤولية المجتمعية- السودان	117
New Media Organization- Kurdistan	منظمة نيو ميديا- كردستان	118

Hastiyar Organization for Individual's consciousness Raising- Kurdistan	منظمة هستيار للتوعية الفرد- كردستان	119
Gasha Organization for Women's consciousness Raising – Kurdistan	منظمة كشة لتوعية المرأة – كردستان	120
Kurdistan Orators Organization	منظمة خطباء كردستان	121
Sirusht Organization for Health & Environment- Kurdistan	منظمة سروشت للصحة و البيئة – كردستان	122
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